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THE GOSPEL MINISTRY.

Remarks by the Rev. Dr. Dana, of Newburyport, on moving the acceptance of the Report of the Education Society.

MR. PRESIDENT,—I have listened to this Report, as doubtless has this whole assembly, with lively interest and with some variety of feeling. We rejoice in all which has been done; and we bless God that so much has been done. But we regret that no more has been done; and cannot but wish an increase of zeal and exertion, such as may correspond with the greatness of the cause.

The great practical result to which the report has led us, as all must see, is this—that the existing condition of the church and the world demands, and imperiously demands, large accessions of well-qualified ministers of the gospel. It is with a view to deepen this sentiment in our minds, and to give it permanence, that I offer a few brief remarks.

I shall take it for granted, Sir, and I have a right to do so, that the gospel ministry is the grand and favourite instrument, selected and blessed by Heaven, for the conversion and salvation of man. This sentiment meets us every where in the sacred volume, and it is most amply confirmed by the experience and the history of eighteen centuries.

Who does not know, that when the gospel was first promulgated, it effected at once the most astonishing revolutions throughout the known world? The vast fabric of pagan superstition was undermined—its temples subverted—its idols destroyed—and its oracles put to silence. And how were these wonderful effects accomplished? Not by the written word, but by the living preacher—by *men*, going forth in the name of Jesus, and proclaiming his gospel in the ears of their fellow-men.

Indeed, for confirmation of the truth in view, we need not go beyond our own country, nor our own time. Wherever in our land the preached gospel has not found its way, or has taken its flight, there we find a spiritual desolation—a moral wilderness, where no solitary plant takes root, nor fruits of righteousness are seen. And where is it, Sir, that human nature appears in all its high and ennobling attributes? Where do men and women rise to the proper dignity of rational and immortal creatures? Where are the virtues cherished which promote the general peace and order, which soften the manners, which adorn human society, and sweeten human life? Where is the God of heaven worshipped, and feared, and obeyed? And where are human beings trained to holiness on earth, and prepared for the holiness of heaven? There, and there only, where the blessed gospel of Christ is preached.

If, then, the gospel ministry is the great instrument of elevating, of blessing, and saving mankind, it follows that the church should give itself no rest, that all the benevolent in the community should give themselves no rest, until this ministry be planted in every spot of our country, and in every region of the globe.

But what is the case at present? Let us see. Our own commonwealth, which, with a single exception, is the most favoured in the United States, has many towns, and some considerable districts, where the sound of the gospel is seldom heard. Connecticut, though it has no regions of desolation so extensive as ours, is yet deformed with some dark and barren spots. As to the remaining States of New England, it would be going beyond the truth to state, that on an average calculation, they are one half supplied with the stated ministration of the gospel and its ordinances. In the Middle States, the case, probably, is equally unfavourable. In the Southern States it is doubtless much more so. While in the immeasurable regions of the West, there is a *world of minds, and a world of souls*, of which a vast majority are utterly destitute of the bread of life.

But let us turn our eyes, for a moment, on the wide world. The command given by the Saviour, when just about to ascend to heaven—a command immediately addressed to the apostles, but through them, to the whole church—was this: *Go into all the world; preach the gospel to every creature.* Offer my salvation free as air; spread it wide as the ruins of the fall. And now, at the distance of eighteen centuries from the time when this command was given, what do we see? Three-

fourths of the immense human family unvisited by the gospel ; uninformed of the good news from heaven ; strangers, generally, to the very name of that Saviour who shed his blood for their redemption. Five hundred millions of the human race are at this moment sunk in all the darkness of paganism ; in all its hopelessness and horror ; in all its vices and crimes ; in all its impurity and blood. Another hundred millions are the wretched dupes of the imposture of the false prophet of Arabia. About one-fourth of the human family are nominally Christian. But of this small proportion, only one-fourth possess Christianity with any degree of purity. The remaining three-fourths are overspread with the errors and superstitions of the Roman and Greek churches,

And what are we now doing in obedience to the Saviour's solemn, last command ? Since my memory, the age of modern missions to the heathen, may be said to have commenced. The churches of Christendom have been, for about forty years, *beginning to awake* from their strange and protracted slumber. At this day they send forth, for the conversion of the world—how many missionaries ? A little more than one, perhaps, for each of the millions to be evangelized. And this number, inconsiderable as it is, comprises, so far as our country is concerned, nearly all who can be obtained. Surely, then, the call is loud and urgent, for large accessions to the number of gospel ministers.

But who and what are the ministers we want ? The answer to this question, may be given in few words.

We want, in the first place, men of real ability, and solid learning. They are to instruct men in the sacred volume. To be qualified for this, they must be well acquainted with its evidences, its doctrines, its histories, its prophecies, and with whatever in natural and civil history, in ancient manners, customs, and laws, in geography and astronomy, in art and science, generally, is calculated to throw light on the Bible. They are to teach men Christianity ; and they ought to be able to unfold its principles, to illustrate its institutions, to explain its precepts, and to defend its *truth* against the objection of infidels and cavillers. A weak or ignorant minister is an incumbrance on Christianity. It was a scheme of the emperor Julian to shut out Christian youth, as far as possible, from the advantages of learning. This was an artifice well worthy of that subtle and wretched apostate from Christianity. He knew that if the church could be filled with an ignorant ministry, religion would be exposed to general contempt.

Beside the *general* arguments for a learned ministry, there are those which apply peculiarly to the present period. On this topic, I can throw out *hints* only, for the time will admit no more.

There is an extensive and increasing diffusion of knowledge in the community. And the knowledge of the clergy must keep pace with it. It will be impossible, otherwise, to secure general attention and respect, either to their persons, their office, or the religion they preach.

The other professions are filled with able and efficient men. The community perceive and feel it. Have they not a right to expect a correspondent ability in their religious guides? If the expectation be disappointed, must not the effects be disastrous?

Our Sabbath-schools demand a learned and instructive ministry. Thousands of young minds are expanding to receive the knowledge of God; are inquiring with unwonted eagerness for the truths of religion. What an invaluable season for pouring out, without loss, the richest treasures of divine knowledge, which care and diligence may have accumulated!

In this day of boasted light, the spirit of infidelity is abroad. Its pretensions, its arguments, are false and hollow—yet frequently bold, artful, and plausible. Ministers must meet it, and put it down. But to do this, they must be armed at all points. They must have skill and address, as well as firmness and courage.

Many suppose that though learning may be important in our ministers at home, it is less needful in those who go abroad. We may send missionaries, they think, to our aborigines, and even to India and China, of a secondary character; of comparatively feeble powers, and meagre attainments. There cannot, Sir, be a greater mistake. Surely every reflecting mind must perceive, that in proportion to the depth of the darkness to be dispelled, must be the intensity and brilliancy of the light which is to scatter it. The young men whom we send abroad must be well instructed in general science. One of the principal methods by which our missionaries in Ceylon have put to shame the Brahmins, has been to expose the hollowness of their pretensions to the knowledge of astronomy—pretensions by which, for ages, they had led captive their blind and wretched votaries.

But, in a minister, the greatest talents and learning, without *piety*, are generally useless, and often pernicious. How absurd, how incongruous, the union of an enlightened mind, and an

unholy, unsanctified heart. A *messenger* of God, and an *enemy* of God. An *ambassador*, negotiating a treaty of peace between his sovereign and a portion of his revolted subjects, while himself a *rebel*. Indeed, in the public, official teacher of religion, the *reality* of piety, is not enough. Eminent piety is requisite. His *life* should be one continual sermon, repeating, explaining, enforcing his public instructions.

And here, as before, beside the general argument, there are considerations which offer themselves, derived from the state of the times.

The point begins to be settled, that the ministers of our country must generally be contented with a moderate worldly support. Nor do I know that the fact is to be regretted. Large emoluments have never yet improved the character of the clergy. May not an opposite state of things tend to purify the order? The worldly temptation being small, few will ordinarily enlist, but from the love of God, and the love of souls. Thus circumstanced, a minister must find his chief reward in a pure and ardent self-devotion, in the delights of his work, in an approving conscience, and an approving God.

And unless a glowing piety pervade the breasts of those who are seeking the ministry, whither shall we look for missionaries? The charms of a missionary life, arising from novelty, from undefined hopes, and splendid anticipations, begin to retire. Recent events tell us rather of its privations, its toils, its disappointments, its perils. At a prospect like this, ordinary piety shrinks appalled. Obstacles like these, nothing can surmount, but an ardent devotion, a stern, unconquerable purpose, and a zeal enkindled by heaven. Ah, where are the armies of heroes, pressing forward to this holy war? It is here, that we are principally in danger of failing. The church wants not the dispositions, nor the treasures, nor the liberality. At least, all these would be adequately supplied, were the number of our missionaries increased in a twofold, or even in tenfold proportion. That our missions may not fail, that the heathen may not perish, we want in our beloved youth the spirit of piety. We want in all who seek the ministry, augmented piety—simple-hearted piety—self-denying, courageous piety.

Suffer me, Sir, to remark in conclusion, that the American Education Society and its auxiliaries, are commended to the hearts of the pious, by this fact, that they possess the means and facilities, not only for multiplying the number of ministers, but for enriching the ministry itself, with the choicest talents, and the most exalted piety. Who can doubt that in the ages

that are past, thousands of young men, highly gifted by nature and by grace, have gone through life to their graves comparatively unknown and useless, for want of the fostering aid which such societies supply? One of the English poets has beautifully said,

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

It is in the power of these societies to gather these precious gems from their ocean beds, to polish them into brilliancy, and place them where their light may bless the church and world. It is in their power to transplant these modest, blushing flowers from the wilderness, and cause them to diffuse an unwasted and salutary fragrance in the garden of God. We give, then, to these cherished societies, the warmest blessings of our hearts. May their numbers, their patrons, their means, their resources, their zeal, their exertions, their successes, be all vastly increased. May they kindle thousands of lights which shall only shed a healthful radiance on earth, but shine in other worlds, when the sun and stars are gone out for ever.

SABBATH-DAY CONVERSATION.

READERS of the *Christian Freeman*, permit me to call your attention to a class of evils which, though alarmingly prevalent in the churches, and most injurious to the interests of vital religion, is comparatively little thought of.

“Grant thy blessing, O Lord, with the mercies thou had provided for our use: teach us to sanctify thy holy day; and may our conversation be in heaven, for Jesus’ sake. Amen.”

Such was the “grace before meat” pronounced some time since in a Christian family, on a Sabbath evening. I liked it well, and endeavoured to join in it. Its last petition in particular, though founded, perhaps, on a mistranslation of the portion of Scripture to which it refers, struck me as exceedingly appropriate, and I indulged the hope that our conversation would be in heaven, according to our prayer; but I was disappointed. Immediately our conversation started off quite in another direction. It was not in heaven, but in the earth, and in every part of it—in every townland and farm in the neighbourhood—in every place, in short, but where it ought to have

been. Did we, then, insult Jehovah, by presenting a petition before his throne which we almost instantly forgot? Did we mock his awful majesty, by pretending to ask him for a blessing which we would take no pains to cultivate? And while we professed a sacred veneration for his holy day, did we impiously trample upon his high authority, by finding our own pleasure, and speaking our own words? Yes, good people, WE DID.

But was ours a solitary case? Let us see. Lend me your imagination, and I will conduct you to a family, on a Sabbath morning, "preparing for meeting." They have slept some hours longer than usual, and have hurried over something in the shape of devotional exercises, and now they are in danger of being too late—a misfortune which is commonly borne with great indifference. Decency, however, must be somewhat attended to, and it would not look well to be much later than the commencing services. Accordingly, all is in a bustle. Nothing is to be seen but arrangements a-making, family affairs a-settling, children and servants running hither and thither, dressing and decoration going on most briskly—nothing, in short, is to be seen but sublime confusion. Is this an imaginary picture? Would to God that it were! To many families, of course, it does not apply; but, in a very great proportion of cases, it comes far short of the reality. And what are we to say of the *conversation* which is carried on amid such scenes? We need say nothing about it; its character may be easily guessed.

Here again is a group of worshippers going up in company to the house of prayer. The time, the occasion, the object in view—a crowd of circumstances invite religious conversation among them. But let us for a moment attend to their talk, and we shall probably find it any thing but religious. The weather, the crops, the markets, perhaps the common gossip and scandal of the neighbourhood—these are their all-engrossing topics of discourse, with the exception, it may be, of a serious observation occasionally thrown in for the sake of decency. It is thus that these professed fearers of the Lord "speak often one to another," and thus, in particular, that they "join sweet counsel" in going up together to the house of God. *Query*: Is this a specimen of the manner in which such professors of religion are travelling to the *heavenly* Zion? And if it be, will they ever reach it?

Yonder is a country village. Crowds of both sexes are lounging about the neighbourhood of its principal house of worship; the streets are occupied by idle strollers of both sexes; and the open doors and windows of the whiskey-houses display

any thing but vacancy within. And what is the meaning of all this? Is the village enjoying some festive day of idle pleasure? or is it a market or fair of worldly traffic that we behold? Not at all; it is the Sabbath of the Lord, and a Christian congregation have assembled to commemorate in the holy communion the dying love of Jesus.

But these are only a few specimens, and they give a very faint idea of the evil complained of. *I can scarcely call up to my mind a single individual within the whole circle of my acquaintances, whose conversation on the Lord's day is what it ought to be.* If any choose to blame this statement with undue severity, it may be some extenuation to say that I apply it to myself as well as to my neighbours; and I have most earnestly to request that my readers will try their ordinary discourse on the Sabbath by the test of God's word, before they pronounce the sentence of acquittal upon themselves.

“Men, brethren, and fathers, hearken:”—if “out of the abundance of the heart the mouth speaketh,” what are we to think of the common Sabbath-day conversation of professing Christians? What will the world think of it? Most assuredly there ought to be “deep searchings of heart” in reference to this matter, lest it should turn out, that, after all our apparent attention to religion, we should be proving to ourselves and to others that all is not right between our souls and God. If we are Christians at all, we will surely be in earnest, in regard to our eternal welfare; and if we are in earnest on this all-important subject, we will, no doubt, be often speaking of it; and if we be *often* speaking of it, the day which God has set apart for the purpose will be peculiarly one of religious conversation. If, therefore, we feel a disposition to talk about every thing that may come uppermost on the Lord's day; if we feel it a relief to get away from serious topics to those in which the men of the world take a deeper interest; if, in short, we feel it a restraint to be confined to religious conversation in the intercourse of the Sabbath, we may be as fully assured as if an angel from heaven proclaimed it, that there is something wrong—awfully and dangerously wrong, in reference to our eternal interests. Besides, by joining with those around us in careless and frivolous discourse, we violate the sanctity of the Sabbath, we help to lower the standard of its proper observance; we trample upon the authority of Him who has most strictly forbidden our own words as well as our own actions on his holy day; we indulge in a practice which eats like a canker at the very vitals of personal religion; and we contribute our share to

"the wrath" which our country, by its Sabbath profanation, is "treasuring up against the day of wrath and revelation of the righteous judgment of God." Let the pulpit, therefore, bring all its energies to bear more decidedly than ever upon this aggravated evil; let the press open all the thunders of its artillery upon it; and let Christians in their several spheres set their faces most flatly against it, and, with stern determination, refuse to it the smallest countenance.

ARCHIPPUS.

NOTICES OF A VISIT TO SERAMPORE AND CALCUTTA,

By a Young Gentleman in the Medical Department.

MY DEAR —,

Your last letter was joyfully received by me on my return from Serampore, where I had spent four days. After so many months' separation from Christian society, it was most delightful to enjoy the company of the missionaries there, whose affectionate welcome and great kindness I can never think of without grateful emotion. To every friend from England, which is dear to their hearts, they give a warm reception. I assured them of the sympathy and prayers of Christians at home. Serampore is a beautiful, sequestered village, on the banks of the Hooghly, about ten miles above Calcutta, and admirably suited by its retiredness for uninterruptedly carrying on the work of translation. I visited the college—a noble building, but already wearing an appearance of decay. The white ants have almost entirely destroyed several of the beams, and there are not funds to keep the fabric in repair. In the printing-office I found native compositors setting types for books in numerous languages, Bibles, tracts, &c., which are from this sacred emporium, to be circulated through India; others were busy binding hundreds of Orissa Bibles, to be distributed on the 10th June to the pilgrims at the Temple of Juggernaut, on occasion of the grand annual festival. One morning at dawn I went, accompanied by Mr. Mack, to see the *Mission burying ground*. The scene was solemn, impressive, and edifying. There is a sacred charm about this fine, retired, green spot, consecrated as it is by the remains of so many of God's people, who "counted not their lives dear unto them," that they might win (Hindoo) souls to Christ. Ward's monument consists of a large dome. Dr. Carey lies

without any stone, near to a monument erected in memory of his first and second wives, and a departed son. In another place rest the remains of several members of Dr. Marshman's family, and there is also a very neat tombstone, the memorial of Miss Ellen Mack.

“It is when those we love in death depart,
That Earth has slightest hold upon the heart.
Hath not bereavement higher wishes taught,
And purified from Earth thine Earth-born thought?
I know it hath. Hope then appears more dear—
And Heaven's bright realms shine brightest through a tear.”

From the burying-ground we went to visit a temple of Juggernaut, which is next in resort to that in Orissa. Before I left Calcutta, more than 50,000 pilgrims had visited it; but the time of my departure from India being so near, I could not go up again to Serampore to witness the festival. This temple is small, with an arched dome, and a good deal of carving. It has the appearance of great antiquity; but in India, owing to the climate, all buildings soon assume this appearance. It is enclosed by a high wall, and the court covered with rich verdant grass. As it was early, the temple was shut, otherwise I might have seen the idol. Two or three little naked Brahmin boys, having the hair shaved off the fore-part of the head, and beads about their necks, were loitering about the place, and smilingly informed us the god was asleep, till the old Brahmin should come to open the temple and wash him. The car, of immense size, is enclosed in a large shed of bamboo wicker-work. It is composed of several pieces, which, on the anniversary of Juggernaut, are joined together, forming a vehicle of lofty dimensions, on which the idol is then mounted. But you must have read many accounts of the ceremony. The pilgrim-tax, so disgraceful to our Government, is about to be abolished, leaving it to the priests to admit votaries on whatever terms they please. Considering the aversion of the natives to European interference in matters connected with religious belief, we might have expected that they would hail with delight this change, which delivers the temples into the hands of their own priests, and frees the body of the people from a heavy tax. But, no! they bewail the approaching desertion of the temple by the public authorities as a great calamity. Letters from influential natives in Orissa, and articles in native newspapers, speak in such terms of despair on this subject, as if the pilgrimage would henceforth be deprived of all its charms, and the whole scheme of superstition be dissolved.

On a beautiful evening, in company with Messrs. Mack and Leechman, I enjoyed the satisfaction of looking on a large banyan tree (of many trunks formed by pendant branches taking root in the earth), under which the devoted Henry Martyn used to preach on the Sabbath, and distribute alms to hundreds of Faqueers. I saw also what is called Martyn's Temple, standing ruinous and lonely on the river's bank. Several small trees, from seeds dropt by the birds, are growing on different parts of the roof. "Here," said Mr Mack, "prayer-meetings were wont to be held, and here Martyn studied in solitary seclusion." The sole occupant of the temple now is an old idiot-looking Faqueer, who was pacing backwards and forwards, muttering to himself some superstitious form of words. Small and unimportant as this ruin is, yet to a contemplative mind it suggests the cheering thought, that the meetings once held in it, ere yet it had gone to decay, may have led to plans and efforts which shall issue in the moral renovation of thousands.

When I left Serampore for Calcutta, my friends sent along with me six letters of introduction, which I duly presented, and in a short time was on terms of friendly intimacy with almost all the ministers or missionaries in Calcutta.

The Sabbath I was invited to spend at the house of the Rev. T. Dealtry, successor to the Rev. T. Thomason, who was sixteen years minister of the same church (Old Mission Church.) He and his lady showed me much kindness. It was a great object to escape the bustle of the ship, where cargo was being taken in all Sabbath, and to enjoy the retirement of a nice room, with my Bible, and the punka* swinging over my head, to keep me from melting away. I found it impossible to read so closely as I did during the voyage. The heat has a most enervating effect on body and mind. I could not realize what I anticipated of active observation and inquiry; but still I struggled against oppressive languor, and succeeded in improving my time pretty well. I enjoyed an opportunity of attending a very interesting and spirited annual meeting of the Bengal Bible Society, at which Bishop Wilson presided; and also a meeting of the Tract Society. Both these institutions are doing much good. With the "General Assembly's *alias* Duff's school," which I visited, I was astonished and delighted. Education in the English tongue is eagerly sought

* The punka is suspended across the room, and kept swinging by the "Punka Wala," whose sole duty it is to keep it in motion, for the purpose of producing an artificial breeze.

for by the natives, partly from a desire of European knowledge, but chiefly from an impression that Persic is soon to be banished from the courts, and English to be the common medium of intercourse. The school contained about 600 boys. These, upon entering, agree to continue their attendance for five years. They are instructed in many branches of learning—they write, read, and answer questions in English, with the greatest fluency and intelligence—they are in general well-behaved, tractable boys. If any persevere in unruly conduct, they are dismissed the school. The education which these boys receive, seems to me far more directly useful for time and for eternity, than that which many receive in England. They have a very good acquaintance with the history of the Bible—the evidences of Christianity, and its leading doctrines. They must all come out infidels in Hindoo superstition, and Christians by conviction, and some by *conversion*.

One Saturday I dined with Mr. Lacroix of the London Missionary Society. He is the best Bengalee speaker in Calcutta, and a man of great energy and piety. In the evening I accompanied him to one of the bamboo chapels. It is square, with an opening on two sides, and neatly lighted up by lamps supplied with cocoa-nut oil. He had no audience at first, but began reading in a very loud clear voice a portion of the Bengalee New Testament. Many who were passing by stepped in. He then proceeded to address them, and in a very few minutes the numbers rapidly increased. He preached to them the way of salvation through Jesus Christ, and exposed in a familiar and forcible manner the errors of Hindooism. They listened with eager and delighted attention to one who knows the language and their associations of mind so well. Every word appeared to tell upon them. After explaining a tract, he distributed copies of it at the close of the service. I came away praising God for what was done. May he vouchsafe his blessing! But why are there not a great many more missionaries, who might every day preach in this manner in twenty or thirty places in this city—and also throughout India? Numerous and attentive audiences might be procured, but *where are the men?* Schools conducted on Christian principles would at once be filled with boys—but *where are the men?* Many obstacles are removed, and there is much facility for applying the truth to the mind and conscience of the Hindoos—but *where are the men?* Those missionaries now in the field are a mere handful compared with what are necessary in order to meet the wants of perishing

millions. Providence has prepared the way, and Christians ought promptly to avail themselves of the present awakenings, and pour in efficient labourers to snatch them from destruction, and turn them from heathen delusion. We have effected a breach in the ramparts, let us now send forth our choicest troops, in the strength of divine grace, to take possession of the kingdom in the name of Jesus, and to wrest it from the long-usurped dominion of the Prince of darkness. When the present encouraging aspect of missions in India is faithfully described to British Christians, I am persuaded they will quadruple their exertions, and immediately meet, in a manner more commensurate with its gigantic importance, the pressing urgency of the case.

I had the pleasure of being at the Monthly Missionary Breakfast, at which were present about twenty clergymen. They were afterwards to discuss the question, "Why has so little success hitherto accompanied missionary operations in India?"—a most important question, by the discussion of which I expected to be much interested, as I would hear the sentiments of those whose views were modified and corrected by practical experience. Unhappily, however, they had first to consider an article in the *Christian Intelligencer* of June, by Mr. Boswell, in vindication of the Bishop, who had made a very strange and groundless attack on the character of missionaries in India. By the time this matter was disposed of, it was too late to proceed to the consideration of the other question, which I very much regretted.—I am, &c.

THE COMFORTER.

THIS is the character in which the Holy Spirit was promised by Christ to his disciples. The word employed by the Evangelist is peculiarly emphatic; it signifies literally, one who is called to the aid of another, and who stands by his side to assist him in difficulty and danger, and to support his cause against every adversary. Though, therefore, the term Comforter was the most appropriate rendering that could have been employed by our translators, seeing the Spirit was promised by Christ with the view of consoling the disciples in the prospect of his own removal from them; yet it does not express the full meaning of the original word, which suggests, not only the design and effect of the mission of the Spirit, but also the way in which this design was to be secured and this effect produced, or the

nature of his operations in the Church and on the minds of men. In the first epistle of John, the same title is given to Christ himself, and is there translated *Advocate*. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." But this, though a more literal rendering, does not convey to our minds a complete, or even accurate idea of what is intended by it. Among the Greeks and the Romans, the term *Advocate* did not signify, as with us, a person who is employed to plead a particular cause, and who, when the business he was engaged to manage is finished, has no further connexion with his client, and takes no further interest in his affairs. The advocate was a person of rank and influence, who acted as the permanent patron of those that put themselves under his protection. He attended them to Court when they were involved in litigation—gave them the benefit of his knowledge of the law—assisted them with his counsel—pleaded their cause—employed his interest with the judges in their behalf, and took a general superintendence of the whole of their suit. The term therefore suggests, in addition to the idea of *Comforter*, all the ideas implied in the various appellations of *Patron*, *Monitor*, and *Intercessor*. These characters are all sustained by Christ. He is the Guardian of the interests of the Church and of her members—He is the Counsellor of Zion—He is our *Advocate* with the Father—and He is the *Comforter* of those who are in sorrow. Now, as the Spirit was promised by him to his disciples expressly as a compensation for the loss of his personal presence, the term, when applied to him, must be understood in the same latitude of meaning. He was promised as "another *Comforter*;" that is, a person who is a *Comforter* in the same sense, and to the same extent, as that beloved Master whose removal was so deeply deplored by the disciples. The name thus opens up an extensive view of the operations of the Holy Spirit.

He is a *Patron* who presides over the Church, and over the dispensation of grace in it. As it was under his superintendence, and according to his direction, that all the institutions which pertain to the Gospel economy were introduced and appointed; so it is by his agency that they have been preserved and rendered effectual. The enemies of religion have often attempted to exterminate Christianity, and to cause every memorial of it to perish; but notwithstanding all their efforts, its sacred institutions still exist, and its ordinances are still administered. The depravity of the human heart is opposed to the purity of the Gospel, and Satan has often taken advan-

tage of this depravity, to corrupt what he was unable to destroy; but though temporary success has often attended his exertions, yet a pure dispensation of grace has never altogether ceased among men, and is now rapidly extending in every region of the world. And all the ingenuity of the spirits of darkness, and all the resources of hell, have been employed to prevent the success of the ordinances of religion; but, in defiance of their utmost efforts, multitudes in every age have, by means of the preaching of the Gospel, been brought to the knowledge of the truth, and into subjection to the Redeemer. Now to what are the continued existence, and the preservation of the purity, and the abundant success of divine institutions to be ascribed? Not assuredly to human might or power, but to the Spirit of the Lord, by whom, when the enemy has come in like a flood, a standard has been lifted up against him, and through whose influence the weapons of this warfare, which are not carnal, have been mighty to the pulling down of the strongholds of Satan's kingdom. In seasons of darkness and danger, when peculiar and difficult service is demanded in the Church, suitable instruments have always been raised up by him, qualified for the work required from them, animated to engage in it with perseverance and zeal, and crowned with success.

He is, moreover, a Counsellor, who instructs, and directs believers when they are harassed with doubts, or are exposed to dangers. Though partakers of spiritual illumination, they do not possess infallible knowledge, a wisdom adequate to every exigency that may occur during their progress through life. When placed in circumstances of peculiar difficulty, or which are new to them, they are often perplexed, and unable to discern the path of duty. But how often do they in these cases experience the fulfilment of the promise, "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight?" And as they are frequently perplexed to discover the right way, so even when it is clear, they are sometimes, by the influence of strong temptation, or in consequence of the obstructions and difficulties that oppose their progress, disposed to turn aside to the right hand or the left, or to become languid and dispirited in prosecuting the course set before them. But on these occasions also, they are not left to themselves. They hear, as it were, a voice behind them saying, "This is the way, and walk ye in it;" and not only pointing out the path, but power-

fully and effectually exciting them to pursue it. And to whom, then, are they indebted for these instructions and admonitions? To whom but to him whose province it is to give the wisdom that is profitable to direct, and who is revealed as the Spirit of wisdom and understanding, the Spirit of counsel and of might, the Spirit of knowledge and of the fear of the Lord, the good Spirit by whom the people of God are led to the land of uprightness. He recalls seasonably to their remembrance the directions as to duty contained in the sacred oracles, and the powerful motives to the performance of it which they furnish; and he enlightens their understanding, that they may discover the true meaning and right application of the former; and opens their hearts, that they may feel in all its irresistible power the influence of the latter.

He is also an Advocate who pleads the cause of the saints before the world and at a throne of grace. It was by him that the Apostles were enabled, in the most difficult and trying circumstances, to speak with boldness and power in defence of the Gospel and of themselves, and to confound the cunning and sophistry of their enemies. "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in the same hour what ye shall speak. For it is not ye that speak, but the spirit of your Father which speaketh in you." How exactly this promise, given them by Christ when he ordained them to be his missionaries, was fulfilled, the history of the Church in the first age of the Gospel abundantly testifies. The assistance of the same Advocate, though not to the same extent, has been enjoyed by the servants of God in every period. He has often pleaded their cause before men. He has enabled them faithfully, and boldly, and wisely, to defend the truth. He has given even to the simplest among them a mouth and wisdom, which their adversaries could not gainsay or resist; by his secret operations he has sometimes influenced strangers to godliness, to befriend and protect them; and he has produced and maintained, in the bosom of many of the most abandoned, a respect for religion and a veneration of the pious, which they have in vain attempted to shake off. But he not only pleads their cause in the world, he also makes intercession for them at a throne of grace, not indeed externally to them, in the same manner as Christ our advocate with the Father, but within them, helping their infirmities, teaching them what they should ask, and exciting them to pray earnestly, and perseveringly, and importunately. We are surrounded with so much ignorance and prejudice, that we often desire

what would prove injurious to us, and are careless about obtaining what we really need; but by opening our eyes to perceive our wants, and by discovering to us the nature of the blessings which God has promised to bestow, he guides our minds to suitable petitions; and by making us feel the greatness of our necessities, by giving us a glimpse of that fulness out of which we may all receive, and by convincing us of God's willingness to hear and answer those who call upon him, he inspires us with an intense ardour of holy desire, and disposes us to the effectual fervent prayer, which availeth much. He is the Spirit of supplication, who "helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us, with groanings that cannot be uttered."

He is, in a word, a Comforter who fills the hearts of the children of God with peace and joy. In the souls of believers, "he is present as the Spirit of truth and consolation, and it is his office to diffuse the cheering and tranquillizing light of heaven; to shed a divine serenity over the thoughts and feelings; to inspire and strengthen good principles; to elevate the affections above secular objects; to give a taste of the sweetness of spiritual things; to awaken hope with all its blissful anticipations." He inspires the heart, which he has chosen as his residence, with a delightful persuasion of interest in the Divine favour and love, and an animating assurance of their perpetuity and kindness; he communicates to believers all the dispositions which characterise the members of the family of heaven, and thereby bears witness with their spirits that they are the children of God; and sealing to them all the glory of which they are heirs, he imparts a lively prelibation of future happiness. In every circumstance and situation, the joy of him in whom the Holy Ghost dwells, remains, and is full. He possesses an unfailing source of pleasure, of which the world cannot deprive him. He can rejoice even in tribulation; for sealed to the day of redemption, he knows that his present afflictions are working out for him a far more exceeding and an eternal weight of glory.

How truly blessed are they who are partakers of the Spirit of Christ! To have a Guardian, whose vigilance no artifice can elude, and whose power no enemy can overcome; to have a Counsellor, whose wisdom is infallible, and whose faithfulness is unimpeachable; to have an Intercessor, who is acquainted alike with our necessities and with the mind of God; and to have a Comforter, who has access to all the stores of con-

solation, and can communicate them as he sees to be proper—this is a privilege, the worth of which transcends finite calculation. But in proportion to its value, should be the care of those who enjoy it not to forfeit it. Though the Spirit will not utterly forsake the work of his hands, he may be provoked to withdraw from them for a season. And how destitute must be their situation, when he leaves them to their own direction! Let the Christian then set a high value on the enjoyment of his presence, cherish a habitual dependence on his gracious influences, beware of resisting or opposing his operations, carefully maintain a deportment suited to his character, and daily offer up the prayer of the Psalmist, “Take not thy Holy Spirit from me.”

IMPORTANT COMMUNICATION FROM THE EAST INDIES.

An Appeal to British Christians on behalf of British India.

DEAR BRETHREN,

We appeal to you in the name of our common Lord, on behalf of the spiritual wants of the people among whom we are called to labour in the province of Bengal. We do so at a most interesting and critical period in the history of India. By various means, but especially through the instrumentality of missionaries of various denominations, an important crisis is evidently approaching. The Bible has been translated, schools have been established, and instruction disseminated, calculated to shake the confidence of the people in those systems, under which their consciences have so long been fettered, and which are based, not only on theological, but philosophical error. Tracts have been composed and dispersed. The Gospel, in its purity, has been preached; and the result of these efforts has been a gradual and sensible awakening of mind among the people, who appear rising from the slumber of ages, and manifesting a spirit of inquiry unknown in the country before. But whilst we view these appearances with thankfulness, we rejoice with trembling; for, whatever direction the spirit of inquiry shall take, will materially affect the present and future ages. For this period of interest the church has long prayed. Will she now embrace the opportunity offered to bring the millions of India into subjection to Jesus? We have prayed the great Head of the Church, and appearances evidence his answer to our supplications; and we have good hope, the day

is not far distant when a more complete accomplishment of his promise will be manifest. It is to be seen whether the church will now put forth that energy she possesses, and improve, by prompt and vigorous measures, the approaching crisis. Shall we make it appear we love our property and our time better than the souls of men? There is but one exception to the otherwise highly encouraging aspect; but this of the highest importance: it is a dark shade in the midst of the rising brightness: it is a *want of men*. The soil is ready for the reception of the seed, and the seed ready to be sown—but where are the husbandmen? In some places it has been scattered abroad, and the fields are white for the harvest—but where are the reapers? Congregations, large and attentive, might be procured every day, but we have *no men*!! Schools might be established on Christian principles, but we have *no men*!! Humanly speaking, souls might be saved; but how can they hear without a preacher?

These are the interesting but painful circumstances in which we are daily placed; opportunities offering for glorifying God, without the ability to embrace or improve them; like Moses, we stand between the living and the dead, but we cannot like him point the dying thousands to the source of life and salvation; we see year after year thousands borne by the irresistible flood of time to the depths of hell, without being able in the majority of instances to do more than look on and weep.

We do not hesitate to say, that this has accelerated the death of many of our most devoted brethren. In mercy, therefore, to those already in the field, as well as in compassion to the heathen, we pray you, *send us more men*! The present state of India *must not pass unimproved* by the Christian Church. It is the infancy of a nation's thoughtfulness. Whatever cast then be given to that thought, will be stamped upon its maturer years. This is an impression not confined to the missionaries' breast; it is generally felt, that if India is to be either religiously or politically regenerated, this *is the time*. Government under this impression have determined to give a system of education to the people. From this system, religion is carefully excluded. It remains therefore with you, whether this increase of knowledge shall prove a blessing or a curse to the natives of India. Knowledge without religion is, alas! too often, if not generally, the parent of infidelity and scepticism. "The world by wisdom knew not God."

The religious regeneration of India is the work of missionaries. Other efforts may trim the branches of that deadly

Upas which has spread its poisonous and destroying foliage through the length and breadth of the land, but *their's* strike at its very root, and cut off the source of the evil. This is not an interested view of missionary labour. Our late respected Governor-General, whose knowledge of missionary character, labour, and of the native habits, were not limited, in reply to an address presented at his departure by a missionary deputation, said—

“ There is, I understand in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling power in the diffusion of Christianity. They may be assured, that a more grievous error could not be entertained. The recollection of past ages, when conversion, by whatever means—by fire and sword, if persuasion failed—was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacle to the cause they espouse would be the distrust any decided intervention of the supreme authority would inevitably create. The *extension of Episcopacy was not without objection*, as involving the great principle of neutrality. Known as this great dignitary is, to derive his office from the crown, and bearing always the rank and character of one of the highest officers of the state, it is difficult for the public to see him in his other capacity of head and patron of the church missionaries, without having the suspicion that the Government must have some connexion with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

“ Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is, *Rely exclusively upon the humble, pious, and learned missionary. His labours, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the missionary is without objection.* It is, or is not accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that

has been attended with such unparalleled success. I would say to them, finally, that they could not send to India too many labourers in the vineyard, like those whom I have now the gratification of addressing."

We make no comment on such a testimony.

The present number of missionaries is very inadequate, even to carry on the stations already in existence, much less to extend the sphere of their exertions, which would be so desirable. Many of them are already advanced in life, and must, in the ordinary course of events, soon be called from the field of conquest to the temple of reward.

Men are needed to fill up their places. But how shall India be regenerated, without we have a large accession to our numbers. We can assure you, that although the field has now been occupied 40 years, there are yet vast numbers not more than 50 miles from this city that have never heard of the Gospel, and are "perishing for lack of knowledge."

Other powers do not sleep. Infidelity is awake, nor are its conquests few. Deism can display its trophies. Popery, the blight of Christianity, has been aroused by the impulse, and is endeavouring to quell the spirit of inquiry by its unscriptural mummeries.

The real benefactors of the world only sleep. With all deference to what you have done for India, we assert, that as far as the spiritual condition of *this* country is concerned, the Christian church appears to sleep. The conquests of truth are but few. How is this? Is it because infidelity and Popery have their active and numerous agents in the field? At this time the Propaganda Fidei have sent to this city men who have already obtained great influence over the minds of the unwary. We only droop. But we trust we shall not droop long. We look to you, Churches of Britain, with hope and confidence; next to our Lord, we rely on your prayers, sympathies, and energy. Shall we trust in vain? Oh, no! We believe that our confidence is not misplaced. We believe that the Spirit which first kindled the missionary flame on the altar of the church, will not only maintain, but augment its lustre and brightness, until the whole world shall be cheered by its influence.

We observe, that what is *done* for India, must be done *promptly*. An Indian generation does not exceed 20 years. The present generation will soon sleep in death, and that race on which our best hopes rest, the rising community, will soon

be the men and women of India, and give a tone to society for ages.

What is done for India must be done *generously*. Christian brethren, rise to a magnanimity and benevolence, equal to the requirements of the Gospel, and the wants of India. We need at this moment 100 men to carry on the work efficiently. We pray—we entreat you, not to turn a deaf ear to this request: do not turn away from it as impracticable. If the Gospel is to triumph in India, and it is to triumph, for the Unchangeable hath declared it—*the men must come*, or the mission be carried on by other hands; for the purposes of God must be accomplished. Either, therefore, relinquish the mission, or send us a sufficient number of holy and devoted men.

We look at this period with intense interest to the “schools of the prophets.” Our eye rests with deep anxiety on those that are rising in the ministry.

Perhaps, dear young brethren, you have not given the subject of missions a serious and prayerful consideration. We ask this from you, at this general awakening of the world of mind. If the result of your inquiries be favourable to missionary enterprise, we pray you follow the dictates of an enlightened conscience. Quench not the Spirit. Let no motives of private interest, no love of ease, no feeling of natural affection, no prospects of temporal respectability, deter you from promptly giving yourselves to this noblest department of the noblest work in which man can engage. We ask, when you retire to the secrecy of the closet, when you seek for repose in the shades of the evening, and when the beams of the morning demand your praise and prayers, think of the millions of the heathen that are hastening to perdition, saying, No man careth for us.

We have often appealed to those in the direction of our society for aid. Their reply is, We cannot obtain men. Surely this must arise not from want of courage or devotedness on your part; but from want of that to which we have referred, a consideration of the subject. Let this stain no longer rest on those who are to be the future ministers at the altar of God.

We do not urge this subject upon you as a mere matter of course, but from an imperative sense of duty, from a consciousness that it is our duty to lay before the church the present condition of this country, so that if that church should permit the present opportunity to pass by unimproved, the blood of this people will be required, not at our hands, but at theirs.

We entreat you, therefore, dear brethren, by the love you

near to Jesus, by the value you attach to the salvation of souls, and by the solemnities of the day of judgment, when we must render an account of our stewardship, listen to the cry of your brethren in the Lord.

We remain, dear brethren, yours in the bonds of the Gospel.

(Signed) REV. G. GÖGERLY, Mr. J. BARTLETT,
 — A. F. LACROIX, W. W. EDDIS,
 — C. PIFFARD, C. SYMES,
 — J. CAMPBELL, A. BEDFORD,
 Dr. J. R. VOSS, P. HUNT,
 LIEUT. MEIK, J. W. MACAY,
 Mr. W. COCKBURN,

Members of the Bengal Auxiliary Missionary Society.

REV. THOMAS BOAZ, *Secretary.*

SLAVERY IN AMERICA.

*Marblehead Beach, near Boston, Massachusetts,
 October 1st, 1835.*

MY DEAR FRIEND,

It is one year, this day, since I commenced publicly pleading the cause of the American Slave, upon the American shores. That I am now in existence, I attribute to the watchful goodness and almighty power of him who has said, "Fear thou not, for I am with thee; be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

I have delivered, altogether, nearly two hundred public addresses upon the subject of slavery. My addresses have, generally speaking, been attended by large audiences, and listened to with fixed and uninterrupted attention. A considerable number have been delivered in the presence of the Students of various Theological and Academical Institutions.

A few days after my arrival in this country, I received a commission from the Executive Committee of the American Anti-Slavery Society, appointing me the Society's agent for the United States.

You will naturally desire to know the result of those exertions in which I have been permitted to share, during the past year. I can unhesitatingly say, that I believe the signal blessing of God has rested upon them. The cause has made

astonishing progress—the country now heaves and rocks to its centre upon the subject of slavery. The minds of men, in every class of society, are at work. When I reached my present field of labour, I found that the outrages committed in New-York, in July, 1834, had greatly alarmed the friends of the cause, and produced considerable effect upon the public at large, encouraging them to treat abolitionists with unkindness and contempt. In a short time, however, the fear of mobs was cast aside, and during the winter and spring, a vast number of meetings were held, and the anti-slavery leaven diffused more or less throughout all the free States. Mr. Birney also, in Kentucky, laboured with great success, and not only did much by his admirable letters to enlighten and convince the North, but by his example and lectures in his own State, brought over several influential men upon the ground of immediate abolition; and at last, a State Anti-Slavery Society was formed under very encouraging auspices.

Mr. Birney, in May last, published the prospectus of a Newspaper, to be devoted to the discussion of the principles of immediate emancipation, and commenced early in August, 1835.

The anniversary arrived, and the Society sent forth its Second Annual Report, with a list of two hundred and twenty-five auxiliaries. It also announced its intention of printing immense impressions of anti-slavery tracts and newspapers, and sending them gratuitously through the land. For this purpose, it proposed to raise a fund of 30,000 dollars, and in two meetings obtained pledges to the amount of 19,000 dollars. A large number of the Annual Report was sent into the Southern States, and quickly followed by the first number of 'Human Rights,' a small and pithy newspaper, addressed to every clergyman, legislator, physician, lawyer, and editor throughout the Slave States. The South, which had previously preserved a studied silence, at last became alarmed, and broke loose with a degree of fury I shall in vain attempt to describe. In Charleston, South Carolina, they attacked the Post Office, rifled the Mail Bags, and seizing every anti-slavery paper, consumed them with the effigies of Arthur Tappan, Dr. S. H. Cox, and W. L. Garrison. The example of South Carolina was speedily followed by the other States, and outrage, plunder, and murder became the order of the day. In the midst of all, the North universally sympathized with the South. With very few exceptions, the felonious, treasonable, and bloody acts of Mississippi, South Carolina, and Virginia, were sanctioned and commended by the North. The Post-

master-General publicly acquiesced in the propriety of the acts committed at Charlestown, and the Postmaster of New-York refused to forward towards the South any abolition publications. Abolitionists were immediately put beyond the pale of the laws, and given over by professor and profane alike to the tender mercies of a blood-thirsty and infuriated rabble. Threats of tar and feathers, abduction and assassination, became as common as ordinary salutations; and in every place a flagitious press fed the worst passions of an ignorant multitude. The persons selected for special vengeance were Arthur Tappan, William Lloyd Garrison, and George Thompson.

Most truly did my esteemed friend, the second in the above triumvirate, describe the state of things around in the following article, which he published in the *Liberator* of the 5th August.

THE REIGN OF TERROR.

All Pandemonium is let loose—that insanity which precedes self-murder has seized upon the mind of the nation, “for whom God purposes to destroy, he first makes mad”—the American Constitution, nay, Government itself, whether local or general, has ceased to extend the arm of protection over the lives and property of American citizens—Rapine and Murder have overcome Liberty and Law, and are rioting in violent and bloody excess—all is consternation and perplexity, for perilous times have come.

It is scarcely practicable, and it would certainly be premature, to make any extended comments upon the direful transactions which are going on in various sections of our land. Appeals to reason and justice and liberty, while the tempest of human passion is raging, will be in vain. When it shall have spent its fury, and given place to the ominous silence of utter desolation, the voice of man and the voice of God may again be heard, to the terror and condemnation of the guilty.

And what has brought our country to the verge of ruin, and substituted anarchy for order, rebellion for obedience, jacobinism for religion, and blood-guiltiness for innocence? *The accursed system of Slavery!*

To sustain that system, there is a general willingness to destroy the *liberty of speech* and of the *press*, and to mob or murder all who oppose it. In the popular fury against the advocates of bleeding humanity, every principle of justice, every axiom of liberty, every feeling of humanity—all the fundamental doctrines of a republican government, are derided and violated without remorse and with fatal success. The darkness

of hell broods over the land—the madness of hell holds absolute sway—the blasphemy of hell resounds from every quarter !

“ O Liberty ! O sound, once delightful to every American ear ! Once sacred, but now trampled upon ”——that the image of God may be sold in the market, that the soul for whom Christ died may be held as an article of merchandize, that the lust and impurity of Sodom and Gomorrah may abound, that the Bible may be banished, that millions of human beings may be plundered with impunity, and that practical atheism may subvert Christianity !

The newspapers are crowded with allegations against the abolitionists. These allegations are *diabolically false*—they are *lies* of the hugest dimensions, of the most malicious aspect, and of the most murderous tendency. We have never sent any pamphlet or paper to any slave ; we have never, in any document, advocated the right of physical resistance on the part of the oppressed ; we have never maintained that Congress is empowered to legislate upon the subject of slavery in slaveholding States ; we have never asked that the slaves may be “ turned loose ; ” we have never returned evil for evil. The head and front of our offending is, that we hold slavery to be a blot upon our national escutcheon, a libel upon the Declaration of Independence, a sin against God which exposes us to his tremendous judgments, and which ought to be immediately repented of and forsaken. We use precisely the same measures, and wield exclusively the same weapons, that have been used in the cause of Temperance and of Peace. It is simply by “ the foolishness of preaching,” that we expect to triumph. Our entreaties have elicited threats—our arguments have been answered by brick-bats, tar and feathers—and every provocation that malice or wrath could devise to stir us up to acts of retaliation, has been resorted to in vain. It was said of our dear Redeemer, that he had a devil ; it was declared of the Apostles, that they were seditious and pestilent fellows : *not less malignant and false is every accusation brought against us by our enemies.* We declare, before God and the world, that we are in all things slanderously reported ; and we invite all that is left of honesty or honour, or patriotism, or religion, in our world, to sit in judgment upon our principles and measures. But chiefly do we refer the matter to posterity and to the judgment day. In future times, we believe that our publications will be universally regarded as invaluable repositories of law, humanity, truth and righteousness.

Behold our situation ! We are treated worse than pirates

or murderers; for they are not punished until fairly and patiently heard in their own defence. But we are denounced as incendiaries ! as jacobins ! as traitors ! as madmen ! as blood-thirsty monsters ! We plead *not guilty* to these charges, and only demand a fair trial. Is it granted to us ? No. Anathemas are showered upon us from the pulpit, but the pulpit is closed against a reply. Public halls resound with the lying assertions of our enemies, but these halls refuse us admission. The press is groaning under the weight of calumny uttered against us, but the press will not suffer us to be heard in self-defence. Under these circumstances, we are at the mercy of an infuriated populace, moving, speaking and acting at the imminent peril of our lives. Still, we suffer joyfully, and we have wells of consolation from which our souls drink deeply. "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad."

Finally—we tell the South, that we regard its threats and warnings with supreme contempt and utter scorn; that our course is still onward, right onward; that we shall never desist from our practice of publishing "the truth, the whole truth, and nothing but the truth," respecting its thievish and murderous acts, while life remains, or a slave pines in bondage; for truth is against the South—*humanity* is against it—and *God* is against it.

Public meetings on the subject of slavery commenced about the date of the above, and have been continued down to the present time. One of the first was a meeting of Southern slaveholders in the city of New-York, assisted by various Northern men, who were even more outrageous in their denunciations of the abolitionists than the Southerners. Contemporaneously with these meetings, self-constituted tribunals at the South have been punishing abolitionists by what is called "Lynch Law," and enacting the most revolting and bloody scenes. Lynch law is a cant term for every species of violence—such as stripping, lacerating, tarring and feathering, mutilation and murder—perpetrated by general consent, and in no instance followed by any reparation to the injured, or any punishment to the guilty ruffians. No piety, no patriotism is a shield against the deadly malignity of Southern hatred of abolitionists. Ministers of the Gospel, merchants, private Christians, and humble mechanics are alike visited with the vengeance of Lynch Law, if suspected of a bias in favour of emancipation. It must be admitted, that there has been an

impartial distribution of these hellish punishments. They are still going on. How long they will be suffered by heaven to trample Law and Liberty in the dust, I know not.

Take the following exhibitions of American pro-slavery feeling, North and South, very hastily selected from a vast mass :—

(From a widely circulated newspaper published in Virginia—the Richmond Whig.)

Passed at a public meeting in Camden, South Carolina :—

Resolved, That slavery, as it exists with us, we deny to be an evil, and that we regard those who are now making war upon it, in any shape, or under any pretext, as furious fanatics, or knaves, and hypocrites ; and we hereby promise them, upon all occasions which may put them in our power, the fate of the pirate, the incendiary, and the midnight assassin.

Resolutions passed in Norfolk, Va.

Resolved, That the Governor and Council of Virginia be requested to demand of the Governor and Council of New-York, Tappan, Garrison, and Thompson, to be tried by the laws which they have offended against. This was carried by loud cheers.

Resolved, That sixty days notice be given to all the free negroes, to leave the borough on pain of being *slicked*, if found within the forbidden precincts after the sixty days have expired. This too was carried with loud hurrahs.

Resolved, That subscription papers be left at the book-stores to raise a fund, to be offered as a reward for the heads of Garrison, Tappan, and Co.

At a public meeting in Hanover Court House, Va. Aug. 25th, the following resolutions, among others, were adopted :—

“ That in the opinion of this meeting, whenever the Congress of the United States shall interfere in any manner with the slave property of any one of the States now in this Union, or which may hereafter be admitted, or any of the territories, or the District of Columbia, we shall regard such interference as a signal for a dissolution of the Union. (!!!)

That the merchants of this and the other slave-holding States, be requested to discontinue all intercourse in the way of trade, with the Northern Merchants who countenance the Abolitionists in their unlawful interference with our rights.

The following is the language of the preamble to the resolutions passed at Norfolk, in Virginia :—

“ The people of the Southern States will never deign to *discuss*, either with the incendiaries, the non-slave-holding States, the government of the United States, or any other foreign power, the *validity of their title to their slaves*. To

debase a question, pre-supposes the doubt of its truth; and we shall never—no, never, at any time, or under any circumstances admit, that, on this subject, there exists even the shade of a shadow of doubt. When asked by what right we retain this class of our population in bondage, we shall, like the chivalry of Scotland, (!!) on a similar occasion, **POINT TO OUR SWORDS.** We shall scorn to render any other reply. Three millions of freemen, with arms in their hands, may perish amidst the smouldering and bloody ruins of their habitations, and the devastation of the land, by fire and sword, but they never will tamely and voluntarily surrender five hundred millions of their wealth—they never will consent, in an instant, and as if by magic, to reduce themselves, their wives, and their children, from comfort and affluence, to bankruptcy, beggary, and wretchedness.

The following resolution was passed in Waterborough, South Carolina:—

Resolved, (unanimously) That we will employ no Northern Coaster in our rivers, unless the captain will declare, either through the press, or some other public manner, that he is not opposed in principle to our domestic institutions, and that he will not keep or retain in his employment, any person of contrary opinions; that he will keep a strict scrutiny, and be responsible that no incendiary or abolition or anti-slavery publications be received on board, or circulated from his vessel; and that he will afford our Vigilant Committees every facility in searching his vessel, and in every way lend them his aid and co-operation in defending our property, and punishing our enemies—and that the captains *be bound by oath*, to the faithful performance of the requisitions of this resolution, to be taken before any Vigilant Committee, or any such person as they may appoint.

The Steam-boat Proprietors and the Abolitionists.—The proprietors of the line of steam-boats between New-York and Charlestown, have published a card in the papers of the latter city, in which they state with great emphasis their determination not only to prohibit the carrying of abolition publications, but to exercise all the vigilance in their power to deter any violation of their rules. These gentlemen state further, that such had been the course uniformly pursued by them heretofore.

The City Council of Norfolk offer a reward of *one thousand dollars* for the apprehension and conviction of any person bringing into that city any incendiary paper or publication, or of printing, publishing or distributing any paper or document, tending to excite insurrection or to disturb the domestic quiet.

and good order of that community ; or in any form or manner, whether it be orally or otherwise, interfering with their domestic institutions.

Clergy of the Slave States.—(*From the Charlestown Courier.*)—*Great and Important Public Meeting.*

One of the most imposing assemblages of citizens in respect of numbers, intelligence and respectability that we have ever witnessed, met yesterday morning at the City Hall, to receive the report of the Committee of *twenty-one*, appointed by the meeting on the 4th instant, on the incendiary machinations now in progress against the peace and welfare of the Southern States. *The clergy of all denominations attended in a body, lending their sanction to the proceedings, and aiding, by their presence, to the impressive character of the scene !*

After thundering forth the most violent threats against the discussion of the subject of slavery, the meeting closed with the following resolution ;—

On motion of Captain Lynch,

Resolved, That the thanks of this meeting are due to the Rev. Gentlemen of the *Clergy* in this city, who have so promptly, and so effectually, responded to public sentiment, (bowed the knee to Baal !) *by suspending their Schools in which the free coloured population were taught ; and that this meeting deem it a patriotic action worthy of all praise, and proper to be imitated by other teachers of similar schools throughout the State ! !*

Why do oppressors hate schools ? Because their victims are *men*, and have *souls*.

Resolution of the Presbyterian Synod of South Carolina and Georgia—Dec. 1834.

Resolved, (unanimously) That in the opinion of this Synod, Abolition Societies, and *the principles on which they are founded*, in the United States, are inconsistent with the best interests of the slaves, the *rights of the holders* and the greatest principles of our political institutions.

The following will be read with horror by every Protestant Christian in Europe. The writer is a Southern Clergyman, and dates his communication Physic Spring, Buckingham, Virginia, Sept. 3, 1835. The letter was published in the *Richmond Enquirer*.

To the Sessions of the Presbyterian Congregations within the bounds of West Hanover Presbytery :—

One of the humblest of your ministers, dear Christian bre-

thren, begs leave, through a political newspaper, to address a few words to you. At the approaching stated meeting of our Presbytery, I design to offer a preamble and a string of resolutions on the subject of the use of wine in the Lord's supper; and also a preamble and a string of resolutions on the subject of the treasonable and abominably wicked interference of the Northern and Eastern fanatics with our political and civil rights, our property, and our domestic concerns. I myself, dear brethren, have no reason to doubt the perfect soundness of all my clerical brethren of this Presbytery on these subjects. But you are fully aware that the present state of things loudly and imperiously calls for an expression of their views on these subjects, and particularly on abolitionism, by all church bodies at the South. You are aware, also, that our clergy, whether with or without reason, are more suspected by the public than are the clergy of other denominations. Now, dear Christian brethren, I humbly express it as my earnest wish, that you quit yourselves like men; that every congregation send up both to the Presbytery and to the Synod the ablest elder it has. Both the subjects which I design to bring to the notice of the Presbytery, are of momentous importance. I have long regarded the eldership in our beloved church, as the conservative and redeeming principle in our admirable church polity. Let, then, our elders who have an interest in Virginia, and who have the best sense, the best cultivation, and the best judgment, be at their post. The times—rely upon it, the times demand it. If there be any stray-goat of a minister among us, tainted with the blood-hound principles of abolitionism, let him be ferreted out, silenced, excommunicated, and left to the public to dispose of him in other respects.

Your affectionate brother in the Lord,

ROBERT N. ANDERSON.

I have before me a document, signed by thirteen ministers within the Baltimore Annual Conference of the Methodist Episcopal Church, protesting against the *agitation* of the question of Immediate Emancipation, and requesting that no more "*inflammatory (i. e. anti-slavery), periodicals, or other publications on that subject,*" may be sent them.

At a meeting of the Clergy of Richmond, Virginia, held on the 28th and 29th of August, the following resolutions were unanimously adopted:—

1st. *Resolved* (unanimously), That we earnestly depreciate the un-

warrantable and highly improper interference of the people of any other State, with the domestic relations of master and slave.

2nd. *Resolved*, That the example of our Lord Jesus Christ and his Apostles, in not interfering with the question of slavery, but uniformly recognizing the relations of master and servant, and giving full and affectionate instructions to both, is worthy of the imitation of all ministers of the Gospel.

3d. *Resolved*, That whilst we deem it inexpedient for strangers from abroad to preach to our coloured population, we consider it a part of our official duty, as resident ministers, to preach the Gospel to servants, and to give them *oral* instruction concerning the duties which they owe to God, their masters, and one another.

4th. *Resolved*, That we will not patronise or receive any pamphlets or newspapers of the Anti-Slavery Societies, and that we will discountenance the circulation of all such papers in the community.

5th. *Resolved*, That the suspicions which have prevailed to a considerable extent against ministers of the Gospel and professors of religion in the State of Virginia, as identified with abolitionists, are *wholly unmerited*, believing, as we do, from extensive acquaintance with our churches and brethren, that they are unanimous in opposing the pernicious schemes of Abolitionists.

Read attentively the following disclaimer of being an Abolitionist, put forth by the Rev. William M. Atkinson, agent of the Virginia Bible Society, and see how far a popular American clergyman, engaged in the circulation of the Bible (!) can despise its precepts, renounce its spirit, and glory in his shame.

“My interests are identified with those of my native State, My *all of property*, which, if it be but little, is still *my all*, is vested in real estate and *slaves* in Virginia. Here I have a wife and children as dear to me as those of other husbands and parents are to them. Here I have ten brothers and sisters, most of them heads of families, and many other cherished and honoured relatives and friends; without an exception, as far as I recollect, *these are all slaveholders*. If then I am at all influenced by self-interest, or if my heart is in the least degree alive to the charities of kindred or friendship or country, it is impossible for me to be an abolitionist. Is it supposed that I am under the influence of that *spurious philanthropy* which rushes on to the attainment of specious ends, regardless of the havoc with which its whole progress is marked? I admit that the destruction of family and friends and country, would be trifling obstacles in the way of such sublimated benevolence. But the loss, *the total loss of one's property* would, perhaps, form a more serious consideration. (!) May I not well appeal to the whole tenor of a life passed since early manhood, entirely within the public view, to shield me from the imputation

of such *fanaticism*? Not one act of that life justifies the charge. It is true, that I do consider slavery a great evil, in nearly every light in which it can be viewed. But for its withering influence, this land of my birth, to which have long been consecrated the warmest affections, I may lawfully give to aught that is earthly, would have been at this day, in all things foremost among her sisters. But though slavery is a great evil, I believe the proposed remedy to be a still greater. The disease has but *enfeebled*—the bold prescription of the quack *would utterly destroy*.

In addition to the above lamentable instances of a determination on the part of the Southern clergy generally, to support the cause of oppression, the religious newspapers are full of communications from individual ministers, defending the system of slavery, upholding the right of property in human beings, and denouncing, in the most harsh and brutal manner, the abolitionists of the North. I have not yet seen a single communication from a minister of the Gospel in the South, expressing any condemnation of the cruel and murderous outrages which have been so common at the South, during the last three months.

Let me now supply a few illustrations of the spirit which reigns throughout the *Free States*, where they are *all opposed to slavery*.

Philadelphia, the city of brotherly love, and “old headquarters of abolition.”

The following are amongst the resolutions passed at a great *Anti-abolition* meeting:—

Resolved, That were it our unquestioned right to participate in the regulation of slavery at the South, convinced of the justice and liberality of our Southern brethren, and believing that their practical acquaintance with, and deep interest in the subject, peculiarly qualify them to determine questions arising from it, we would, without fear or hesitation, *commit it to their wisdom, justice, and humanity*.

Resolved, that should the coloured population of the South, excited by the causes referred to, or by any other, unhappily revolt against the laws and the lives of our Southern brethren, (which heaven in its mercy avert,) the young men of the North are prepared to meet the danger, *shoulder to shoulder* with the people of the South, and prove by the *ready sacrifice of their blood*, their devotion to the peace and the rights of all parts of our beloved Union.

Resolved, That we recommend to the Legislature of Pennsylvania to enact at the next session, such provisions as will protect our fellow-citizens of the South from incendiary movements within our borders, should any such hereafter be made.

Resolved, That the efforts of foreign emissaries, paid with foreign money, and sent into the country to assail our institutions,

malign our patriots, excite our people and distract our country, are regarded by all who cherish American pride and patriotism with distrust and contempt.

The acts of the Philadelphians are in unison with their professions. During the last year, the respectable coloured population of the city have been subjected to the most wanton and atrocious outrages. Many of their dwellings have been demolished, and their persons attacked by bands of armed ruffians parading the streets, with the avowed intention of assaulting every coloured citizen they met. A gentleman in Philadelphia, of the highest respectability, a member of the Society of Friends, informed me that during the celebration of Washington's birth-day, the *white* gentlemen, walking in procession on that occasion, assailed with blows and missiles every coloured person they met in their progress.

About the time of the great meeting I have referred to, the Anti-slavery Society in New-York forwarded a box of pamphlets and papers to a gentleman in Philadelphia.

On the arrival of the steam-boat at Philadelphia, the case was forced open, and the contents exhibited to view. Great excitement was the consequence, and after sundry preliminary steps had been taken, "about a hundred of the most respectable citizens repaired to the transportation office, when Mr. Hill, the agent, surrendered the case and its contents into their hands:—

"A vote," says the Philadelphia Inquirer, "was then taken as to the best mode of disposing of the box, with a view to allay the excitement, which was rapidly increasing. It was decided that it should be taken into the middle of the Delaware, and there, with its contents, destroyed. This resolution was fully carried into effect. The box was then taken on board a steam-boat—the contents, consisting of at least two thousand of the newspapers described above, were taken out, torn into ten thousand pieces, and scattered upon the waters. The whole affair was conducted in a spirit which exhibited a fixed purpose to resist every thing like the circulation of incendiarism of any description, and at the same time to avoid all improper excitement among ourselves. We believe that the course pursued was the proper course under the circumstances, and we know that it was adopted, with a view to the peace and the quiet of the city."

Want of room compels me to defer to a future communication the continuation of this narrative. Let the friends of human rights continue steadfast in the work of universal emancipation. Let their prayers daily ascend to the God of

the oppressed, that guidance and protection may be afforded to those who in the midst of contradiction, misrepresentation and danger, are vindicating the rights of the American slave. Let the Christians of Great Britain lift up the voice of warning and rebuke, and let every document borne over the Atlantic, bear to this guilty land the language of affectionate but fearless remonstrance.

MISSIONARY ENTERPRISE OVER THE WORLD.

MISSIONARIES were long refused admission into India, or got only a reluctant tolerance: and the authorities were afraid lest their efforts should be successful. Now, the government has shown a friendly countenance to the cause, some of the restrictive enactments have been removed out of the way, and ere long we trust that every thing of this kind will cease to exist. Meanwhile the fabric of superstition is tottering, and it is no rash conjecture that within a short period, the ascendancy of idolatry will be at an end. The Turkish Empire was long the seat of superstition, and every attempt on the part of Christians to extend their faith, was repelled as what was intolerable. But he who is governor among the nations, has humbled the Mohammedan sovereign, and has thus paved the way for the diffusion of truth. The Christians who are interspersed among the towns and villages of that empire, have begun to pay more attention to their own religion, and are preparing, under God's hand, to be teachers to the gloomy zealots around them, when his time shall come, and the door shall be opened. Africa has long been an object of great interest to civilized communities. The men of commerce have longed to interchange with its inhabitants their natural and manufactured productions; men of science have sought to know its geography, and to traverse its mighty deserts; men of benevolence have attempted to compensate its cruel wrongs by sending the blessings of civilization, and the still higher blessings of gospel grace. How delightful to think, that in all these departments, zeal and enterprise have never yet been wanting, and that results worthy of notice have already been gathered! In the North, one or two devoted men are silently communicating Christian truth, not only to the Jews, but also to the Mohammedans; and we cannot doubt that the possession of Algiers by the French government, will eventually conduce to the cause of Christ. In Egypt and Alyssinia, attempts have been made with much perseverance, which will not be altogether fruitless. On the West coast, Sierra Leone is still an important point for the radiation of truth into the interior. In the South, the various missionary bodies are proceeding with much diligence and fidelity, and every year will add stability to their little communities. The influence of these on the surrounding kraals will continually increase, and by and by, the whole of this region will be Christian by profession. In Madagascar, the present aspect of affairs is unfavourable; but we trust that a change will take place. The enmity shown there to the cause of Christ, is not greater than has been evidenced by the rulers of other lands, where in due time they were made willing to yield to the Gospel, or were succeeded by others.

ALFRED-STREET MEETING-HOUSE, BELFAST.

To the Editors of the Christian Freeman.

GENTLEMEN,—I have been delighted to hear that Professor Edgar's congregation have found the accommodation of their present Meeting-house insufficient, and have accordingly resolved upon the erection of an edifice worthy of Belfast, and worthy of the Secession Church. But what is to be done with the old house? Must it be pulled down? Will the ministers and people of the Presbyterian Synod of Ireland suffer this? Will the Christian public suffer it? The house, though quite unworthy of the purpose to which it is at present applied, is comparatively new and good, can contain three hundred people, and may be obtained for a mere trifle. But what use could be made of it? Why there is surely room enough in Belfast for a third Secession Congregation; yes, for a fourth a fifth and a sixth. In all its houses of worship combined, there is not accommodation for more than the half of the population, and it has been computed that twenty thousand of its inhabitants are at present without the means of grace. And is there not a wide field here for the labours of the Home Mission, and one which has the strongest claims upon its exertions? But where are the men to work? I am happy to say that this difficulty, also, great as it is, can be removed. Let a commencement be made. One agent is in prospect, every way qualified for the office, who, in addition to zealous missionary labour in Belfast, may superintend the general interests of the mission throughout the country. And what is the amount of some two or three hundred pounds to the Secession body and the Christian public in these circumstances? It is the merest trifle.

Let the Alfred-street Meeting-house, therefore, be purchased by the Committee of the Home Mission—let the appeal for aid be made to the different congregations of the Synod, and to the public generally, and let zealous Missionary labour be commenced by the Society in Belfast, as soon as possible. I am happy to state that these proposals have already met with the cordial approbation of a large number of influential ministers of the Gospel, and I trust that they will be welcomed by all who wish for the spread of evangelical religion, and that by the divine blessing they will soon be carried into effect.

I am, yours, &c.

WALTER MOFFAT.